

a Competency roll they had to have someone to vouch that they were less Indian than they were. If they get down, low enough degree that was considered competent and they would make that competency roll. And after once making the Competency Roll they would see their lands. And most of them would go out and work. Do whatever they could. Whatever kind of work they do. Most of them were never trained to do any work. They wasn't skilled in no work whatsoever. And lots of them was worse off than before they ever made the allotment. The older members that was full-bloods and those that had allotments they were held as wards and were never released they couldn't sell their land. So that's the reason most of the full-bloods up until their deaths had their allotments. On these customs and traditions, my grandmother, my father's mother was one of the historians of the tribe. Her knowledge was obtained from her grandmother. And it was handed on down to me. That's how come me to know the traditions and customs of my people.

MORE CUSTOMS AND TRADITIONS

When the movement started from Ohio, there was always friction among my people within the group, within the bands. It wasn't often the two bands could get along with two other bands. And when they made their movement, the first movement in 1881, it was necessary that they move a band of Senecas to start them out with. Then they had to put a band of Shawnees, then they had to put a band of Ottawas in between the band of Shawnees that couldn't get along. So there was always friction within the tribes, within their tribes they've always had friction. This first movement came from Ohio, well--it was the one band of Ottawas which was the Oquanoxa's Village Bnad that came from Ohio. They had two bands of Shawnees and they had one band of Senecas. The seperated on the east side of the Mississippi River. The one band of Shawnees, which is now the Eastern band of Shawnees and the Senecas came direct to the Oklahoma